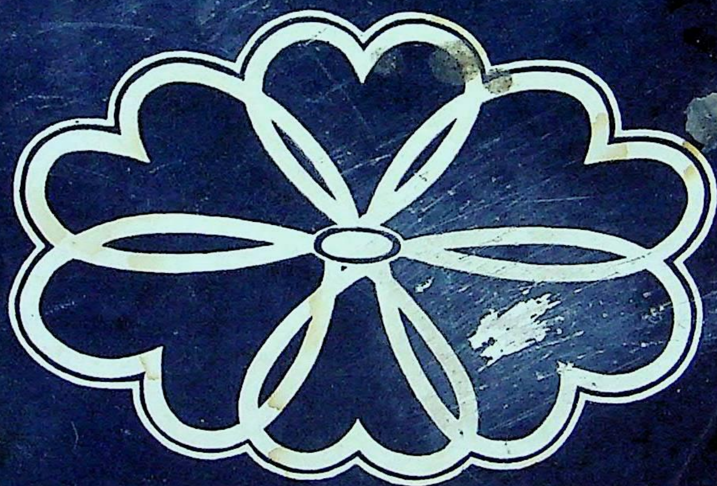
RAMA GITA



Translated by

Swami Vijnanananda

RAMA-GITA

उपेन्द्र नाथ मिश्र

RĀMA-GĪTĀ

With an English Translation

By
Swami Vijnanananda



Advaita Ashrama
(Publication Department)
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PUBLISHER'S NOTE

Swami Vijnanananda (1868-1938), one of the monastic disciples of Sri Ramakrishna and the fourth President of the Ramakrishna Order, translated the *Rāma-Gītā* into English with a learned Preface by him and a brief Introduction from the noted scholar, Shri A. Mahadeva Sastri and got it published from Mysore in 1908. We did not quite know of this translation and to our great joy discovered it in our library at Mayavati.

An erudite scholar with varied intellectual interests, the Swami translated from Sanskrit into English the *Devī Bhāgavata*, the *Nārada-Pañcarātra*, the *Vālmīki Rāmāyaṇa* (incomplete), *Varāhamihira's Bṛhajjātaka* and into Bengali *Sūrya-siddhānta of Varāhamihira* besides writing two books in Bengali entitled *A Manual of Engineering and Waterworks*. He also compiled a book in Hindi on the *Life and Teachings of Sri Ramakrishna*.

Sri Ramakrishna was fond of the *Adhyātma Rāmāyaṇa* (of which the *Rāma-Gītā* forms a chapter) and made occasional references to it in the course of his conversations recorded in his *Kathāmṛita* (The Gospel of Sri Ramakrishna).

We take great pleasure in reprinting this translation without any change except suggesting

some alternative readings in the footnotes and hope that the treatise will be well-received by all lovers of Vedanta, especially the followers of Sri Ramakrishna.

15 September 1990
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Mayavati

PUBLISHER

INTRODUCTION

The *Rāma-Gītā*, herewith presented to the public in original and in English translation, forms the fifth *adhyāya* of the Uttarakāṇḍa of the well-known *Adhyātma-Rāmāyaṇa* which gives the spiritual interpretation of the main incidents and personages occurring in the *Śrīmad-Rāmāyaṇa*. The *Rāma-Gītā* embodies Rāma's spiritual instruction to his beloved brother Lakṣmaṇa and contains the whole Vedantic doctrine in a nutshell. The treatment is lucid, complete, and practical, and forms an admirable guide to one who is inclined to the Vedantic method of contemplating the Divine Being.

8 April 1908 A. MAHADEVA SASTRI

PREFACE

The philosophy taught in the Vedaṇta has been the source of solace to minds like Saṇkarācārya, and the human intellect has not been able to conceive of anything more noble or sublime in the history of the world. *Rāma-Gītā* justly heads the Vedic series as embodying in a most popular form of the essence of the whole Vedanta philosophy within a short compass.

The Vedānta teaches the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and consciousness, apperception or 'pure reason' is the only reliable, self-illumined, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn is entirely independent of experience. It cannot in any manner be negatived, for the very negation implies its existence. This is the realm of the Absolute, ever-existent, Brahman, an abstraction appropriately expressing the idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is to be attained sooner or later. How to reach this? When the sense of separateness is killed out, the Absolute in the individual, and the microcosm (*Vyaṣṭi*) is at once understood as the macrocosm (*Samaṣṭi*). Pain and pleasure, evil and good, are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain, but something supremely sublime and happy, so to speak. This process of killing out the idea of separateness is no inertia, so far as ordinary language is understood; and though it may not be that blind submission to the will of an anthropomorphic deity, it is certainly the highest possible activity and energy on a superior plane. It is not neglect of duty nor renunciation of the world either; it is mere forgetting of self and its environments. This is *Mokṣa*. *Mokṣa* in the dualistic sense is something to be achieved; in the Vedanta it is already achieved, every being is one with the Absolute, is, in fact the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, *Mokṣa* is easily realized. Such are the teachings of this text.

Many students of Indian philosophy enamoured of the idea of *Mokṣa* taught by it seek to achieve it by various processes, physical or mental, generally, known as Yoga. Those who do so without being fully saturated with the spirit and substance of the Vedanta philosophy merely take a leap in the dark and court certain death, spiritual as well as physical. The first requisite is proper familiarity with the first principles of Advaita

philosophy (*Śravaṇa*); and entire love with them (*Manana*). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect altruism will be necessarily required of the student.

I have throughout attempted a literal translation of the *Rāma-Gītā*. Wherever a mere literal translation of the *Gītā* is not likely to bring out its full import or leaves any room for doubt as to its meaning, I have added them in the form of footnotes. The value of these pages to those who seek knowledge is simply incalculable. I have no time to enter into a critical examination of the translation, but I trust it is sufficient to give to any careful student a pretty clear idea of what he most urgently wants. My thanks are due to Mr. A. Mahadeva Sastri, B.A., for the special interest he took in reviewing this volume. The publication of the present volume is—to me, of love, and further for the good of the public.

SWAMI VIJNANANANDA

philosophy (Śravana), and come love with them (Bhakti). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect calmness would be necessarily required of the student.

I have throughout attempted a literal translation of the *Rama Gita*. Wherever a mere literal translation of the *Gita* is not likely to bring out its full import or leave any room for doubt as to its meaning, I have added them in the form of footnotes. The value of these pages to those who seek Knowledge is simply incalculable. I have no time to enter into a critical examination of the translation, but I trust it is sufficient to give to any careful student a pretty clear idea of what he most urgently needs. My thanks are due to Mr. A. Mahadeva Sastri, B.A., for the special interest he took in reviewing this volume. The publication of the present volume is a labour of love, and further for the good of the public.

SWAMI VIJNANANANDA

।। श्रीरामगीता ।।

RĀMA GĪTĀ OR RĀMA'S SONG

।। श्रीमहादेव उवाच ।।

ततो जगन्मङ्गलमङ्गलात्मना
विधाय रामायणकीर्तिमुत्तमाम् ।
चचार पूर्वाचरितं रघूत्तमो
राजर्षिवर्यैरपि[1] सेवितं यथा ।। १ ।।

Mahādeva said :

1. Then Rāma, the best of the Raghu race, the redeemer of the world, after his meritorious career described in *Rāmāyaṇa* began to live a life as the wise princely saints had done before.

सौमित्रिणा पृष्ट उदारबुद्धिना
रामः कथाः प्राह पुरातनीः शुभाः ।

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[1] Alternative reading: राजर्षिवर्यैरभिसेवितं यथा ।।

राज्ञः प्रमत्तस्य नृगस्य शापतो
द्विजस्य तिर्यक्त्वमथाह राघवः ।। २ ।।

2. Asked by the intelligent Lakṣmaṇa, Rāma related the very ancient moral stories, and then that of the wanton King Nṛga, who was reborn a reptile by the curse of a Brāhmaṇa.

कदाचिदेकान्त उपस्थितं प्रभुं
रामं रमालालितपादपङ्कजम् ।
सौमित्रिरासीदितशुद्धभावनः[1]
प्रणम्य भक्तया विनयान्वितोऽब्रवीत् ।। ३ ।।

3. Once when the mighty Rāma was alone and Sītā was serving his lordship's feet, Lakṣmaṇa of pure sentiment bowed down to him reverently and spoke supplicantly.

।। सौमित्रिः उवाच ।।

त्वं शुद्धबोधोऽसि हि सर्वदेहिना-
मात्माऽस्यधीशोऽसि निराकृतिः स्वयम् ।

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[1] Alternative reading: सौमित्रिरासादित शुद्ध भावनः

प्रतीयसे ज्ञानदृशां महामते
पादाब्जभृङ्गाहितसङ्गसङ्गिनाम् ।। ४ ।।

4. O, most wise! thou art incorporeal and supreme Lord, thou art personified pure wisdom, thou the *Antāryāmin* (knowest thou the minds of all), thou art visible only to those who love thy lotus-like feet, as a bee loves to suck the nectar and who have thy knowledge for their aim.

अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभो
भवापवर्गं तव योगिभावितम् ।
यथांजसाऽज्ञानमपारवारिधिं
सुखं तरिष्यामि तथानुशाधि माम् ।। ५ ।।

5. O, Lord! I seek refuge with thy lotus feet, which release from the bondage of *Saṁsāra*, and which are contemplated by Yogins; those who practise concentration of mind. Teach me so that I may easily and speedily cross over the unbounded ocean of nescience (*Avidyā*).

श्रुत्वाऽथ सौमित्रिवचोऽखिलं तदा
प्राह प्रपन्नार्तिहरः प्रसन्नधीः ।

विज्ञानमज्ञानतमोपशान्तये [1]

श्रुतिप्रपन्नं क्षितिपालभूषणः ।। ६ ।।

6. Having heard all that Lakṣmaṇa said, the best of the rulers, the pure minded, the remover of all miseries of those who seek shelter, viz Rāma, in order to remove the darkness of *Ajñāna*, preached the *Jñāna Yoga* [2], expounded by the Vedas.

।। श्रीरामचन्द्र उवाच ।।

आदौ स्ववर्णाश्रमवर्णिताः क्रियाः

कृत्वा समासादितशुद्धमानसः ।

समाप्य तत्पूर्वमुपात्तसाधनः

समाश्रयेत्सद्गुरुमात्मलब्धये ।। ७ ।।

7. Man should first discharge the prescribed duties of his caste [3] (*Varṇa*) and Stage [4]

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[1] Alternative reading: विज्ञानमज्ञानतमः प्रशान्तये

[2] The sacred knowledge derived from meditation upon the higher truths of religion and philosophy, which teaches man how to understand his own nature, and how he may be re-united with supreme Spirit

[3] Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra.

[4] Brahmacarya, Gārhasthya, Vānaprastha and Sannyaṣa.

(*Āśrama*), and thereby having secured purity of mind, and well equipped himself with the necessary means (*Sādhanās*,[1] of higher aim) then approach the Guru (spiritual teacher) for the attainment of divine knowledge (self-knowledge).

क्रिया शरीरोद्भवहेतुरादृता
प्रियाप्रियौ तौ भवतः सुरागिणः ।
धर्मेतरौ तत्र पुनः शरीरकं
पुनः क्रिया चक्रवदीर्यते भवः ।। ८ ।।

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[1] *Sadhanās* are four, namely:

(1) *Viveka*: Discrimination between the real and the unreal.

(2) *Vairāgya*: Indifference to enjoyments of this world and heaven.

(3) a. *Śama*: Control of *manas*.
b. *Dama*: Subjugation of the senses.
c. *Uparati*: Abstention from all formal religious rites, accompanied with the renunciation of all desires.
d. *Titikṣā*: Endurance.
e. *Samādhāna*: Ability to fix the mind on one single object for a long time.
f. *Śraddhā*: Faith in the teachings of the Vedānta and of the teacher.

(4) *Mumukṣutva*: A longing for liberation.

8: This birth is the result of prior actions. Man influenced by senses seeks pleasure and pain and does good and bad actions respectively. His actions will result in rebirth; when born, man does actions again. The world is consequently termed a rotation.

अज्ञानमेवास्य हि मूलकारणं
तद्धानमेवात्र विधौ विधीयते ।
विद्यैव तन्नाशविधौ पटीयसी
न कर्म तज्जं सविरोधमीरितम् ।। ९ ।।

9. *Avidyā* (nescience) is the chief cause of this phenomenon. The Vedanta philosophy enjoins its removal. The knowledge of Self alone destroys *Ajñāna*. Action (*Karma*) cannot destroy *Ajñāna* because action is born of ignorance; so, self-knowledge must naturally destroy *Ajñāna* completely.

नाज्ञानहानिर्न च रागसङ्क्षयो
भवेत्ततः कर्म सदोषमुद्भवेत् ।

ततः पुनः संसृतिरप्यवारिता
तस्माद्बुधो ज्ञानविचारवान्भवेत् ।।१०।।

10. Action neither destroys ignorance nor diminishes attachment; on the contrary it germinates evil action which again is incapable of warding off *Saṁsāra* (worldliness). The wise[1] man should therefore seek divine knowledge.

ननु क्रिया वेदमुखेन चोदिता
यथैव[2] विद्या पुरुषार्थसाधनम् ।
कर्त्तव्यता प्राणभृतः प्रचोदिता
विद्या सहायत्वमुपैति सा पुनः ।।११।।

11. *Question: Karma* (action) is ordained in the Vedas like divine knowledge, as the means of salvation, and both are mentioned as duties of man; also action is related as the support of knowledge.

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[1] One who is longing for liberty.

[2] Alternative reading: तथैव विद्या

कर्माकृतौ दोषमपि श्रुतिर्जगौ
तस्मात्सदा कार्यमिदं मुमुक्षुणा ।
न तु[1] स्वतंत्रा ध्रुवकार्यकारिणी
विद्या न किञ्चिन्मनसाप्यपेक्षते ।।१२।।

12. Moreover the Vedas state that renouncing action is sin and that man desirous to attain perfection should therefore always do action.

Answer: Not so. Knowledge is verily competent to accomplish the object independently.

न सत्यकार्योऽपि हि यद्वदध्वरः
प्रकाङ्क्षतेऽन्यानपि कारकादिकान् ।
तथैव विद्या विधितः प्रकाशितै-
र्विशिष्यते कर्मभिरेव मुक्तये ।।१३।।

13. *Question:* This seems wrong. As the result of the *Yajña* (sacrifice) is non-eternal, although it requires various ritual ceremonies for its completion, so should knowledge require the help of good actions ordained in the Vedas to enable it to procure *Mokṣa* (Salvation).

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[1] Alternative reading: ननु स्वतंत्रा

केचिद्वदन्तीतिवितर्कवादिन-
स्तदप्यसद्दृष्टविरोधकारणात्[1] ।
देहाभिमानादभिवर्धते क्रिया
विद्या गताहङ्कृतितः प्रसिद्ध्यति ।।१४।।

14. *Answer:* What some disputers argue as above is distinctly inconsistent with reason, because action cannot be performed without egoism, that is to say, action is sprung from the attachment for the body, while by non-attachment alone *Brahma-vidyā*[2] is gained.

विशुद्धविज्ञानविरोचनाञ्चिता
विद्यात्मवृत्तिश्चरमेति भण्यते ।
उदेति कर्माखिलकारकादिभि-
र्निहन्ति विद्याऽखिलकारकादिकम् ।।१५।।

15. The *Brahmākāra-vṛtti*[3] of mind which is the result of contemplation of the Supreme, is

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[1] Alternative reading: स्तदप्यसद्दृष्टिविरोधकारणात्

[2] That knowledge which leads to an intuitive perception of Brahman, the one, infinite, in time and space.

[3] The state of being absorbed in profound meditation of the supreme Self.

called divine knowledge. Action is born of the combination of ritual rites, while knowledge destroys action.

तस्मात्त्यजेत्कार्यमशेषतः सुधी-
र्विद्याविरोधान्न समुश्चयो भवेत् ।
आत्मानुसन्धानपरायणः सदा
निवृत्तसर्वेन्द्रियवृत्तिगोचरः ।। १६ ।।

16. Knowledge and action being very contrary in result cannot be together; the wise should therefore entirely renounce action, and always keeping aloof from the objects of senses, should contemplate on the Self.

यावच्छरीरादिषु माययाऽऽत्मधी-
स्तावद्विधेयो विधिवादकर्मणाम् ।
नेतीति वाक्यैरखिलं निषिध्य त-
ज्ज्ञात्वा परात्मानमथ त्यजेत्क्रियाः ।।१७।।

17. So long as one believes himself as body etc. through *Ajñāna*, he should perform good actions; but when the teachings of the Vedas and the transitoriness of the entire universe are

established in his mind, then he has come to know the Self. Afterwards he should renounce action completely.

यदा परात्मात्मविभेदभेदकं
विज्ञानमात्मन्यवभाति भास्वरम् ।
तदैव माया प्रविलीयतेऽञ्जसा
सकारका कारणमात्मसंसृतेः ।। १८ ।।

18. When the luminous divine Wisdom, the remover of differentiation between the Supreme and the individual Self, enlightens the mind-stuff, then the *Māyā*[1] with its component parts which is the cause of transmigration, at once disappears.

श्रुतिप्रमाणाभिविनाशिता च सा
कथं भविष्यत्यपि कार्यकारिणी ।
विज्ञानमात्रादमलाद्द्वितीयत-
स्तस्मादविद्या न पुनर्भविष्यति ।।१९।।

19. How can the *Māyā* (illusion) produce an effect when once destroyed by Self-knowledge

[1] The illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme.

expounded in the Vedas? For *Avidyā* once annihilated by secondless and pure theology, will not be born again.

यदि स्म नष्टा न पुनः प्रसूयते
कर्त्ताऽहमस्येति मतिः कथं भवेत् ।
तस्मात्स्वतंत्रा न किमप्यपेक्षते
विद्या विमोक्षाय विभाति केवला ।।२०।।

20. If *Avidyā* will not appear again, how can the understanding 'I do this' appear? The independent knowledge therefore does not want any help, and is singly adopted to procure perfection.

सा तैत्तिरीयश्रुतिराह सादरं
न्यासं प्रशस्ताखिलकर्मणां स्फुटम् ।
एतावदित्याह च वाजिनां श्रुति-
र्ज्ञानं विमोक्षाय न कर्म साधनम् ।। २१।।

21. The *Taittirīya Upaniṣad* clearly inculcates that all well-known *Sakāma*[1] actions should be

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[1] With an object in view to enjoyments of *Svargaloka* (Heaven) described in the Vedas.

renounced, and *Vājasaneyin* (*Bṛhadāraṇyaka Upaniṣad*) moreover lays down that the means to attain *Mokṣa* is Self-knowledge and not action.

विद्यासमत्वेन तु दर्शितस्त्वया
क्रतुर्न दृष्टान्त उदाहृतः समः ।
फलैः पृथक्त्वाद्बहुकारकैः क्रतुः
संसाध्यते ज्ञानमतो विपर्ययम् ।। २२ ।।

22. O ! opponent. Thou hast placed knowledge and sacrificial rituals on one and the same footing; but thou hast given no example in proof of thy allegation. Sacrifice is of various kinds and bears diversified results; but the Self-knowledge is quite contrary to it.

सप्रत्यवायो ह्यहमित्यनात्मधी-
रज्ञप्रसिद्धा न तु तत्त्वदर्शिनः ।
तस्माद्बुधैस्त्याज्यमपि[1] क्रियात्मभि-
र्विधानतः कर्म विधिप्रकाशितम् ।।२३।।

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[1] Alternative reading: तस्माद्बुधैस्त्याज्यमविक्रियात्मभिः

23. 'I am sinful' is felt by one having corporeal and not spiritual ideas; but not by the philosopher who knows the real nature of *Ātman* (Self) as being identical with the supreme Brahman. The learned though attached to actions should therefore carefully eschew all actions calculated to satiate one's desires even though recommended by the Vedas.

श्रद्धान्वितस्तत्त्वमसीति वाक्यतो
गुरोः प्रसादादपि शुद्धमानसः ।
विज्ञाय चैकात्म्यमथात्मजीवयोः
सुखीभवेन्मेरुरिवाप्रकम्पनः ।। २४ ।।

24. With pure mind and true faith having learnt the identity of individual (Microcosm) and universal Self (Macrocosm) by means of *Mahāvākya* (profound saying) 'That thou art' from the merciful and gracious Guru, he will become firm like *Meru*[1] mountain and gain happiness.

आदौ पदार्थावगतिर्हि कारणं
वाक्यार्थविज्ञानविधौ विधानतः ।

[1] It is said in *Śāstras* that 'Meru' mountain supports this phenomenon.

तत्त्वंपदार्थौ परमात्मजीवका-
वसीति चैकात्म्यमथानयोर्भवेत् ।। २५।।

25. In order to know the meaning of the *Mahāvākya* it is necessary at first to find out the meaning of each word: 'Tat' means the supreme Brahman, 'Tvam' means the individual Self, and 'Asi' means art. Thus both are united as one by the word 'Asi'.

प्रत्यक्परोक्षादिविरोधमात्मनो-
र्विहाय सङ्गृह्य तयोश्चिदात्मताम् ।
संशोधितां लक्षणया च लक्षितां
ज्ञात्वा स्वमात्मानमथाऽद्वयो भवेत् ।।२६।।

26. Near and distant and other similar opposite virtues of individual Self and supreme Brahman should be left out; spirituality of both should be taken by means of accurate description, and thus understand that 'Thou art Self' without duality.

एकात्मकत्वाज्जहती न सम्भवेत्
तथाऽजहल्लक्षणता विरोधतः ।
सोऽयं पदार्थाविव भागलक्षणा
युज्येत तत्त्वंपदयोरदोषतः ।। २७ ।।

27. As the supreme Self and the individual Self are of one nature, so *Tyāgalakṣaṇā*[1] will not consequently apply, and as some of their qualities are opposed to each other, *Ajahallakṣaṇā*[2] will be inappropriate; therefore *Bhāgatyāgalakṣaṇā*[3] should be appropriately used in their case.

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[1] *Jahatī* or *Jahallakṣaṇā* is of an indirect application of a word in which it loses its primary sense, but is used in one which is in some way connected with the primary meaning, e.g. गंगायां घोषः (a hamlet in the Gaṅgā). The Gaṅgā loses its primary sense and means गंगातट (by the side of the Gaṅgā).

[2] In *Ajahallakṣaṇā* the primary or the original sense of a word does not disappear, e.g. कुन्ताः प्रविशन्ति (Lances enter) means कुन्तधारणाः (Lance bearers.)

[3] In *Jahadajahallakṣaṇā* the word partly loses and partly retains its primary meaning, e.g. सोऽयंदेवदत्तः Devadatta though appearing to be quite different in form from what he was 10 years ago, remains one and the same individual.

रसादिपंचीकृतभूतसम्भवं
भोगालयं दुःखसुखादिकर्मणाम् ।
शरीरमाद्यन्तवदादिकर्मजं
मायामयं स्थूलमुपाधिमात्मनः ।।२८।।

28. The material body made up of five elements, each sub-divided into five parts, which is the result of the actions of past birth and is the medium of enjoying pleasure and pain, which is born and which dies and that is created by *Māyā* is the outer disguise of the Self.

सूक्ष्मं मनोबुद्धिदशेन्द्रियैर्युतं
प्राणैरपंचीकृतभूतसम्भवम् ।
भोक्तुः सुखादेरनुसाधनं भवे-
च्छरीरमन्यद्विदुरात्मनो बुधाः ।। २९ ।।

29. Made up of five elements which are not sub-divided, including mind, intellect, ten senses, five *Prāṇas* (force of activity), the organ of feeling pleasure and pain, the subtle body is known as *Liṅga Śarīra*, (Astral body) the inner disguise of the Self, say the wise.

अनाद्यनिर्वाच्यमपीहकारणं
मायाप्रधानं तु परं शरीरकम् ।
उपाधिभेदात्तु यतः पृथक्स्थितं
स्वात्मानमात्मन्यवधारयेत् क्रमात् ।।३०।।

30. Again *Māyā* which, though unborn and uncommentable, is the cause of this cosmos, and is the principal and subtle body of the *Ātman*, since the individual Self appears to be distinct from the universal Self owing to *Upādhis*. Therefore one should realize their identity by keen study[1] of spiritualism.

कोशेष्वयं तेषु तु तत्तदाकृति-
र्विभाति सङ्गात्स्फटिकोपलो यथा ।
असङ्गरूपोऽयमजोऽद्वयो[2] यतो
विज्ञायतेऽस्मिन्परितो विचारिते ।।३१।।

31. As crystal looks coloured when placed near a coloured object, so does the Self appear to take

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[1] Śravaṇa, Manana and Nididhyāsana.
[2] Alternative reading: असङ्गरूपोऽयमजो यतोऽद्वयो

the form of the five sheaths[1] in which it is apparently enveloped; but if the matter is fully considered, It (*Ātman*) will be clearly seen to be untainted, unborn, and secondless.

बुद्धेस्त्रिधा वृत्तिरपीह दृश्यते
स्वप्नादिभेदेन गुणत्रयात्मनः ।
अन्योन्यतोऽस्मिन्व्यभिचारतो मृषा
नित्ये परे ब्रह्मणि केवले शिवे ।।३२।।

32. The threefold state of the intellect of three qualities, caused by dream etc., also seem to be in the Self. But as they are opposed to one another, consequently they are simply false representation in the Supreme, which is Absolute, Bliss, Eternal, and All-pervading.

देहेन्द्रियप्राणमनश्चिदात्मनां
सङ्घादजस्त्रं परिवर्तते धियः ।

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[1] a. The gross material body (*Annamayakośa.*)

b. The vesture of the vital airs (*Prāṇamayakośa.*)

c. The sheath of mind (*Manomayakośa.*)

d. The sheath of intelligence (*Vijñānamayakośa.*)

e. The inmost blissful wrapper enshrining the Self (*Ānandamayakośa.*)

वृत्तिस्तमोमूलतयाऽज्ञलक्षणा
यावद्भवेत्तावदसौ भवोद्भवः ।।३३।।

33. As long as the function of intellect under cover of *Avidyā*, works incessantly in the combination of the body, the senses, the breath, the mind and the Self, so long does the world continue to exist.

नेतिप्रमाणेन निराकृताखिलो
हृदा समास्वादितचिद्घनामृतः ।
त्यजेदशेषं जगदात्तसद्रसम्
पीत्वा यथाम्भः प्रजहाति तत्फलम् ।।३४।।

34. According to the Śruti 'not this, not this' having expelled the world and all from his mind, tasted the sweet of the true happiness, one should renounce the world, just as he does a fruit after having sucked the lovely juice.

कदाचिदात्मा न मृतो न जायते
न क्षीयते नापि विवर्द्धतेऽनवः ।
निरस्तसर्वातिशयः सुखात्मकः
स्वयंप्रभः सर्वगतोऽयमद्वयः ।।३५।।

35. Never will the Self die nor is born, never decreaseth nor increaseth. He is Bliss, free from illusion, Self-luminous, All-pervading, and Secondless.

एवंविधे ज्ञानमये सुखात्मके
कथं भवो दुःखमयः प्रतीयते ।
अज्ञानतोऽध्यासवशात्प्रकाशते
ज्ञाने विलीयेत विरोधतः क्षणात् ।।३६।।

36. Why does this visible world appear full of sorrow, if Self is consciousness and Bliss in essence?

Answer: By false attribution owing to *Ajñāna*; but it disappears at once as soon as the knowledge shines. Because *Jñāna* (Self-knowledge) and *Ajñāna* (ignorance) cannot be in one place united together as they are opposed to each other. When cause (*Ajñāna*) disappears its effect (visible world) also vanishes.

यदन्यदन्यत्र विभाव्यते भ्रमा-
दध्यासमित्याहुरमुं विपश्चितः ।
असर्पभूतेऽहिविभावनं यथा
रज्ज्वादिके तद्वदपीश्वरे जगत् ।।३७।।

37. Mistaking one thing for another is pronounced *Adhyāsa* (wrong supposition), says the wise, like mistaking a rope etc. [1] for a serpent. Similarly the world is being mistaken owing to *Avidyā* in Para-Brahman (supreme Self.)

विकल्पमायारहिते चिदात्मके-
ऽहङ्कार एष प्रथमः प्रकल्पितः ।
अध्यास एवात्मनि सर्वकारणे
निरामये ब्रह्मणि केवले परे ।।३८।।

38. In the all-knowledge, all-creator, Pervading self, free from pain, void of illusion, the secondless, aloof from the visible, this egoism is the false attribution that is first formed.

इच्छादिरागादिसुखादिधर्मिकाः
सदा धियः संसृतिहेतवः परे ।
यस्मात्प्रसुप्तौ तदभावतः परः
सुखस्वरूपेण विभाव्यते हि नः ।।३९।।

39. All pairs of opposite qualities, such as pleasure and pain, good and bad, desire and

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[1] i.e. Rope, garland, cane, and other objects, when seen in dark, are not serpents in reality, but appear to be so.

indifference which are source of transmigration, are virtually the characteristics of intellect; but owing to wrong supposition they seem to appear in the Self. Had they been the attributes of Self, the qualities would appear to us also during *Suṣupti*, (sound sleep) where the functions of intellect do not exist.

अनाद्यविद्योद्भवबुद्धिबिंबितो
जीवः प्रकाशोऽयमितीर्यते चितः ।
आत्मा धियः साक्षितया पृथक्स्थितो
बुध्यापरिच्छिन्नपरः स एव हि ।।४०।।

40. The Light of the Supreme, shadowed (reflected) in intellect, which is born of beginningless *Māyā* is called Soul. The supreme Self is a witness of the intellect and is quite distinct from it as well as its qualities, while the soul is one and the same as Self.

चिद्बिम्बसाक्ष्यात्मधियां प्रसङ्गत-
स्त्वेकत्र वासादनलाक्तलोहवत् ।
अन्योन्यमध्यासवशात्प्रतीयते
जडाजडत्वं च चिंदात्मचेतसोः ।।४१।।

41. As the soul, the shadow (reflection) of the supreme Spirit, and mind accompanied by the senses live in one place, both appear to have contracted each other's animate and inanimate qualities by false attribution, like an iron ball made red hot in fire.

गुरोः सकाशादपि वेदवाक्यतः
सञ्जातविद्यानुभवो निरीक्ष्य तम् ।
स्वात्मानमात्मस्थमुपाधिवर्जितं
त्यजेदशेषं जडमात्मगोचरम् ।।४२।।

42. One who has acquired knowledge of Self by learning the Vedas and from his Guru, he having described the faultless Self in himself, should abandon all the inanimate objects, which appear to him in the Self.

प्रकाशरूपोऽहमजोऽहमद्वयो-
ऽसकृद्विभातोऽहमतीव निर्मलः ।
विशुद्धविज्ञानघनो निरामयः
सम्पूर्ण आनन्दमयोऽहमक्रियः ।।४३।।

43. I am Self luminous, unborn, one without a second, knowable only by *Jñāna Yogins*, pure,

All knower, free from miseries, All-in-all, Bliss, and unchangeable.

सदैव मुक्तोऽहमचिन्त्यशक्तिमा-
नतीन्द्रियज्ञानमविक्रियात्मकः ।
अनंतपारोऽहमहर्निशं बुधै-
र्विभावितोऽहं हृदि वेदवादिभिः ।।४४।।

44. I am eternal, emancipation, of unchangeable powers, unable to be felt by senses, not liable to change, and infinite. The wise, who study the Vedas, bear me in mind day and night.

एवं सदात्मानमखण्डितात्मना
विचारमाणस्य विशुद्धभावना
हन्यादविद्यामचिरेण कारकै
रसायनं यद्वदुपासितं रुजः ।।४५।।

45. Thus always who meditates on the Self as undivided, he attains perfection, and that knowledge at once destroys ignorance and its sequels, just as a tonic does ailment.

विविक्त आसीन उपारतेन्द्रियो
विनिर्जितात्मा विमलान्तराशयः ।

विभावयेदेकमनन्यसाधनो
विज्ञानदृक् केवल आत्मसंस्थितः ॥४६॥

46. Sitting in solitude having restrained his senses from their objects, and completely controlled his mind, with pure conscience, having the knowledge of the Supreme as his object in view abiding in the secondless Self, he should meditate upon the Para-Brahman.

विश्वं यदेतत्परमात्मदर्शनं
विलापयेदात्मनि सर्वकारणे ।
पूर्णश्चिदानन्दमयोऽवतिष्ठते
न वेद बाह्यं न च किञ्चिदान्तरम् ॥४७॥

47. Having dissolved the universe, illumined by God, in Ātman the fundamental cause of all, he sits satisfied and happy and does not know the things outside or inside.

पूर्वं समाधेरखिलं विचिन्तये-
दोङ्कारमात्रं सचराचरं जगत् ।
तदेव वाच्यं प्रणवो हि वाचको
विभाव्यतेऽज्ञानवशान्न बोधतः ॥४८॥

48. Before entering into the *Samādhi*,[1] the movable and immovable world should be looked upon as Oṁkāra which means the world as is clearly indicated in the Śāstras. The cause of this birth is *Avidyā* (nescience), but disappears when knowledge shines.

अकारसंज्ञः पुरुषो हि विश्वको
ह्युकारकस्तैजस ईर्यते क्रमात् ।
प्राज्ञो मकारः परिपठ्यतेऽखिलैः
समाधिपूर्वं न तु तत्वतो भवेत् ।।४९।।

49. *Oṁkāra* (ऊँकार) is composed of three letters 'A' (अकार) denotes Puruṣa or *Viśva*[2] 'U' (उकार) denotes *Taijasa*[3] and 'M' (मकार) *Prājña*,[4] according to the Vedas. This occurs to the mind before the commencement of *Samādhi*, and not after Self-knowledge illumines.

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[1] Perfect absorption of thought into the one object of meditation, i.e. the supreme Self.

[2] Deity of *Jāgrat* (wakefulness).

[3] Deity of *Svapna* (sleep).

[4] Deity of *Suṣupti* (profound sleep).

विश्वं त्वकारं पुरुषं विलापये-
दुकारमध्ये बहुधा व्यवस्थितम् ।
ततो मकारे प्रविलाप्य तैजसं
द्वितीयवर्णं प्रणवस्य चान्तिमे ।।५०।।

50. One should dissolve the अकार (*Viśva*) in उकार and again उकार (*Taijasa*) in मकार ('A' in 'U' and 'U' in 'M').

मकारमप्यात्मनि चिद्घने परे
विलापयेत् प्राज्ञमपीह कारणम् ।
सोऽहं परब्रह्म[1] सदा विमुक्तिम-
द्विज्ञानदृङ्मुक्तमुपाधितोऽमलः[2] ।।५१।।

51. Having dissolved *Prājña* in the supreme Spirit, he should contemplate 'I am Brahman' the object of knowledge, free from deception, the faultless, the eternal, the supreme Lord (Para -Brahman).

एवं सदा जातपरात्मभावनः
स्वानन्दतुष्टः परिविस्मृताखिलः ।

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[1] Alternative reading: परं ब्रह्म

[2] Alternative reading: विज्ञानदृङ्मुक्त उपाधितोऽमलः

आस्ते स नित्यात्मसुखप्रकाशकः
साक्षाद्विमुक्तोऽचलवारिसिन्धुवत् ।।५२।।

52. Thus always established in the supreme Self, having forgotten his worldly connections, happy in the Self, evidently the form of Divine pleasure he has attained emancipation and he resembles a calm vast ocean.

एवं सदाभ्यस्तसमाधियोगिनो
निवृत्तसर्वेन्द्रियगोचरस्य हि ।
विनिर्जिताशेषरिपोरहं सदा
दृश्यो भवेयं जितषड्गुणात्मनः ।।५३।।

53. He who thus continually observes *Samādhi* in this manner, and has renounced objects of his passions which are his enemies and has attained the six attributes[1] of *Ātman*, can always see Me.

ध्यात्वैवमात्मानमहर्निशं मुनि-
स्तिष्ठेत्सदा मुक्तसमस्तबंधनः ।
प्रारब्धमश्नन्नभिमानवर्जितो
मय्येव साक्षात्प्रविलीयते ततः ।।५४।।

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[1] a. Omniscient, b. Perpetual, c. Eternal gratification, d. All knowledge, e. Independence, f. Constant blooming.

54. Thus contemplating on the Self day and night, the Saint detached from all attachments should remain without egoism dependent on his fate (*Prārabdha Karma*). He eventually enters in Me.

आदौ च मध्ये च तथैव चान्ततो
भवं विदित्वा भयशोककारणम् ।
हित्वा समस्तं विधिवादचोदितं
भजेत्स्वमात्मानमथाखिलात्मनाम् ।।५५।।

55. Having believed the beginning, the middle, and the end of the world a source of fear and sorrow, and renouncing all the *Sakāma* actions, he should worship me as the supreme Spirit who dwells in all the beings.

आत्मन्यभेदेन विभावयन्निदं
भवत्यभेदेन मयात्मना तदा ।
यथा जलं वारिनिधौ यथा पयः
क्षीरे वियद्व्योम्न्यनिले यथाऽनिलः ।।५६।।

56. Having contemplated on the Self as undivided, he then becomes identical with Me, just as water in ocean, milk in milk, air in air, and sky in sky.

इत्थं यदीक्षेत हि लोकसंस्थितो
जगन्मृषैवेति विभावयन्मुनिः ।
निराकृतत्वाच्छ्रुतियुक्तिमानतो
यथेन्दुभेदो दिशि दिग्भ्रमादयः ।।५७।।

57. Throughout his stay among people he looks upon it as an illusion, which fact is borne out by the Vedas as well as logic; just as the moon appears of different forms to some, and also sometimes a mistake happens about the true direction of *Diś* (Space).

यावन्नपश्येदखिलं मदात्मकं
तावन्मदाराधनतत्परो भवेत् ।
श्रद्धालुरत्यूर्जितभक्तिलक्षणो
यस्तस्य दृश्योऽहमहर्निशं हृदि ।।५८।।

58. So long as he does not see the Self in every object, he should constantly worship the Supreme. I am day and night visible to my faithful devotee in his own conscience.

रहस्यमेतच्छ्रुतिसारसंग्रहं
मया विनिश्चित्य तवोदितं प्रिय ।
यस्त्वेतदालोचयतीह बुद्धिमान्
स मुच्यते पातकराशिभिः क्षणात् ।।५९।।

59. My dear! I have, after determining told thee the secrets (*rahasyam*) of the Vedas, collectively. The wise who will consider over and follow them, will be released from bondage immediately.

भ्रातर्यदिदं परिदृश्यते जग-
न्मायैव सर्वं परिहृत्य चेतसा ।
मद्भावनाभावितशुद्धमानसः
सुखी भवानन्दमयो निरामयः ।। ६० ।।

60. Brother! the world thou seest is nothing but an illusion. Renounce all from thy mind, by means of worshipping Me, thou shouldst live happily (free from pain), and with peace of mind.

यः सेवते मामगुणं गुणात्परं
हृदा कदा वा यदि वा गुणात्मकम् ।
सोऽयं स्वपादाञ्चितरेणुभिः स्पृशन्
पुनाति लोकत्रितयं यथा रविः ।।६१।।

61. Whoever now and then heartily worships Me, with or without attributes, he attains Me; just as the sun sanctifies the three worlds, by touching them with the dust of his feet.

विज्ञानमेतदखिलं श्रुतिसारमेकं
वेदान्तवेद्यचरणेन मयैव गीतम् ।
यः श्रद्धया परिपठेद्गुरुभक्तियुक्तो
मद्रूपमेति यदि मद्वचनेषु भक्तिः ।।६२।।

62. Whoever, with faith in Me and in his spiritual Teacher, studies attentively this condensed philosophy of the Vedas, stated by me, who am One and knowable by the Vedānta philosophy, he shall enter in Me, is, in fact becomes one with Me.

ॐ तत्सत्

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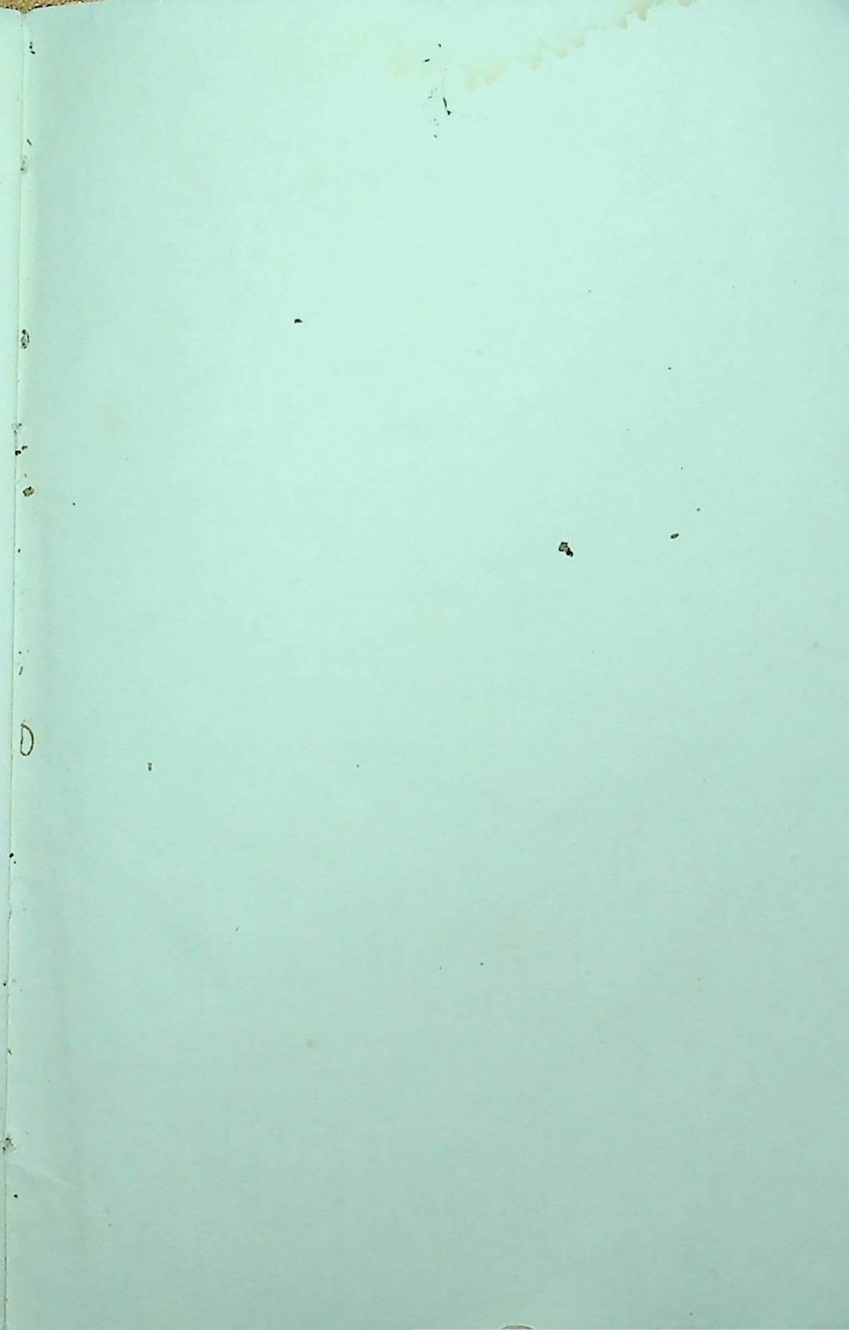
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